

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾
 to the worlds a reminder but (is) it Not reward any for it you ask them And not
 وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمُوتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
 over it they pass and the earth the heavens in a Sign of And how many
 وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا
 except in Allah most of them believe And not the ones who turn away from them while they
 وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ
 (of) Allah punishment [of] an overwhelming comes to them that Do they then feel secure while they
 أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾ قُلْ هَذِهِ
 This Say perceive? (do) not while they suddenly the Hour comes to them or
 سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ
 Glory be And follows me whoever and I insight with Allah to I invite (is) my way
 اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
 before you We sent And not the polytheists of I am and not (to) Allah
 إِلَّا رِجَالًا لَا نُؤَيِّدُهُمْ مِنْ أَهْلِ الْقُرَىٰ أَمْ لَمْ يَسِيرُوا فِي
 in they traveled: So have not (of) the townships (the) people from to them We revealed men but
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
 (were) before them? those who (the) end was how and seen the earth
 وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ حَتَّىٰ
 Until you use reason? Then will not fear Allah for those who (is) best (of) the Hereafter And surely the home
 إِذَا اسْتَيْشَسَ الرَّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
 then came to them were denied certainly that they and thought the Messengers gave up hope when
 نَصْرُنَا فَنُجِّيَ مَنْ نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ
 criminals (who are) the people from punishment (can) be And not We willed whom and was saved Our help
 لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ
 (it) is Not (of) understanding for men a lesson their stories in (there) is Verily
 حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
 (was) before it (of that) which a confirmation but invented, a narration
 وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾
 who believe for a people and mercy and a guidance things (of) all and a detailed explanation

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقَلْبَهُ عَلَى وَجْهِهِ ۖ فَارْتَدَّ بَصِيرًا ۚ قَالَ
 He said then returned (his) sight. his face over he cast it the bearer of glad tidings arrived [that] Then when
 أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦﴾ قَالُوا
 They said you know? not what Allah from [I] know indeed to you, I say Did not
 يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٧﴾ قَالَ سَوْفَ
 'Soon He said sinners have been we Indeed, our sins for us Ask forgiveness O our father
 اسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾ فَلَمَّا
 Then when the Most Merciful the Oft-Forgiving He Indeed, He, (from) for you I will ask forgiveness
 دَخَلُوا عَلَى يُوسُفَ ۚ أَوْىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ
 Egypt Enter and said his parents to himself he took Yusuf upon they entered
 إِن شَاءَ اللَّهُ ۚ ءَامِنِينَ ﴿١٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا
 and they fell down the throne upon his parents And he raised safe Allah wills if
 لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا
 has made it Verily (of) before (of) my dream interpretation (is the) This O my father! And he said prostrate to him
 رَبِّي حَقًّا ۚ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ
 you and brought the prison of He took me out when to me He was good And indeed true my Lord
 مِنَ الْبَدْوِ ۚ وَمِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ
 Indeed my brothers and between me the Shaitaan had caused [that] after from the bedouin from
 رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾ رَبِّ
 My Lord, the All-Wise the All-Knower He Indeed, He He wills to what (is) Most Subtle my Lord
 قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ
 Creator of the events. interpretation of taught me and sovereignty of you have given me indeed
 السَّمَوَاتِ وَالْأَرْضِ ۚ أَنْتَ وَلِيِّ الْإِنْسَانِ فِي الْأُولَىٰ ۚ وَفِي
 Cause me to die the Hereafter. and the world in my Protector You (are) and the earth (of) the heavens
 الْمُسْلِمِينَ ۚ وَالْحَقُّنِي بِالصَّالِحِينَ ﴿٢١﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ
 (of) the unseen the news (is) from That with the righteous join me and (as) a Muslim
 نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
 (were) plotting. while they their plan they put together when with them you were And not to you. which We reveal
 ﴿٢٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٢٣﴾

أَوْىٰ إِلَيْهِ
 سَمَّ إِلَيْهِ
 التَّوْبَةُ
 الْبَادِيَةُ
 نَزَغَ الشَّيْطَانُ
 أَفْسَدَ وَخَرَّشَ
 فَاطِرُ
 مُتَدَبِّرُ
 أَتَجَمَعُوا أَمْرَهُمْ
 تَجَمَّعُوا عَلَيْهِ



فَحَسَبُوا

لَعَنُوا

رُوحَ اللَّهِ

فَرَحَهُ وَتَقَبَّلَهُ

الضَّرُّ

الْفُرْقَانُ مِنْ شَيْءٍ

الْخَوْصِ

بِضَاعَةٍ

أَقْبَابِ

مُرْجَانٍ

رَدَّجَةً أَوْ رَدَّجَةً

أَتْرَكَ

أَعْدَاكَ وَفَضْلِكَ

لَا تُطْرِبُ

لَا تُولَدُ وَلَا تَمُوتُ

فَصَلَّتِ الْعِيرُ

فَارْتَدَّتْ عَرْشُ

مَقَرِّ

لِلْمُنَادُونَ

لِاسْمِهِمْ

حِلَالِكَ

وَهَابَكَ مِنْ

الْقَوَابِ

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا
despair and his brother and Yusuf about and inquire Go O my sons!
 مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِسُّ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ
the disbelievers the people except of Allah (the) Mercy of despairs none Indeed of Allah (the) Mercy of
 ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ
the our family and Has touched us Aziz! O they said upon him they entered So when
 وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا
to us and be charitable the measure to us but pay (in) full (of) little value with goods we have come and
 إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ
you did what you know Do He said the charitable rewards Allah Indeed
 بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا أَإِذَا نَكَ
Are you indeed They said ignorant? you were when his brother and with Yusuf
 لَأَنْتَ يُوسُفَ قَالَ أَنَا يُوسُفَ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ
Allah has been gracious Indeed (is) my brother and this Yusuf I am He said Yusuf? [surely you]
 عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
(the) reward let go waste (does) Allah then indeed (is) patient and fears Allah who Indeed, he to us
 الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكِ اللَّهُ عَلَيْنَا
over us Allah has preferred you certainly By Allah They said (of) the good-doers.
 وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ
upon you blame No He said sinners we have been and indeed
 الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾
those who show mercy (of) (is) the Most Merciful and He you Allah will forgive today
 أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا
he will regain sight (of) (the) face over and cast it with this shirt of mine Go
 وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ
departed And when all together your family And bring to me
 الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
that if not (of) Yusuf (the) smell [I] find Indeed, I their father said the caravan
 تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾
old. your error surely (are) in indeed, you By Allah They said you think me weakened in mind

تفسير القرآن

إهداء ووقف على (مكتبة)

مكتبة

مكتبة

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ ﴿٧٩﴾ فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا (in) they secluded themselves of him they despaired So when surely (would be) wrongdoers. then

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِّرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُونُسَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

■ معاذ الله
■ لعوذ بالله معاذاً
■ استيسسوا
■ يشعوا
■ خلصوا نجياً
■ المرفوع الشامي
■ والشام
■ العبر
■ القافلة
■ سؤلت
■ رشت، تو
■ شئت
■ بالانفا
■ بالخرني
■ كظيم
■ فتسلى من
■ العير
■ تفلوا
■ لا نقلاً ولا ترفلاً
■ حرضا
■ مرفعاً مشرفاً
■ عل الهالك
■ فسى
■ أنتد عسى

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ
Then (of) his brother the bag in the drinking cup he put with their supplies he had furnished them So when
 أَذَّنْ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسِرْقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا
turning towards They said surely (are) thieves Indeed, you (in) the caravan! O you an announcer called out
 عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾ قَالُوا تَفَقَدُ صُوعَ الْمَلِكِ
(of) the king (the) cup We are missing They said you miss? What (is it) them
 وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ
By Allah They said (is) responsible for it and I (of) a camel (is) a load it brings And for (one) who
 لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ
thieves we are and not the land in that we cause corruption we came not you know certainly
 ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ
Its recompense They said, liars you are if (will be the) recompense (of) it Then what They said
 مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ
the wrongdoers (do) we recompense Thus (will be) his recompense then he his bag in it is found one who
 ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
from he brought it out then (of) his brother (the) bag before with their bags So he began
 وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
his brother take He could not Yusuf for (did) We plan Thus (of) his brother (the) bag
 فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ
We will whom (in) degrees We raise Allah willed that except (of) the king the law by
 وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾ قَالُوا إِنْ يَسْرِقْ
he steals - If They said (is) the All-Knower (of) possessor every but over
 فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ
himself, within Yusuf But kept it secret before from of his brother stole then verily
 وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا
of what knows best Allah and (in) position (are the) worse You He said to them reveal it and (did) not
 تَصِفُونَ ﴿٧٧﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
[great] old a father he has Indeed Aziz! O They said you describe
 فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَىكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾
the good-doers of [we] see you Indeed, we (in) his place one of us so take

■ السِّقَايَةُ
 إلهاء للشُّرب
 السِّقَايَةُ
 أذن مؤذن
 نادى مناد
 ■ العِيرُ
 القافلة
 ■ صُوعُ الْمَلِكِ
 صاعه، وعو
 السِّقَايَةُ
 زعيم
 كميل
 ■ كِدْنَا لِيُوسُفَ
 قدرنا التحصيل
 غرضه



قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ
 from his brother with I entrusted you as except with him I entrust you Should He said

قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا
 they opened And when (of) the merciful. (is the) Most Merciful and He Guardian (is) the best But Allah before?

مَتَعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا بَانَا
 O our father! They said returned their merchandise they found their baggage

مَا نَبْغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
 we will protect and our family we will get And to us returned (is) our merchandise This (could) we desire? What

أَخَانَا وَنَزِدَا ذَكِيلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ
 Never He said easy (is) a measurement That a camel's measure get an increase and our brother

أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا
 unless surely you will bring him Allah by a promise you give to me until with you will I send him

أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ
 (is) a Guardian we say what over Allah he said their promise had given him And when you are surrounded that

﴿٦٦﴾ وَقَالَ يَبْنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ
 gates from but enter one gate from enter (Do) not O And he said

مُتَفَرِّقَةً ۖ وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا
 except the decision (is) the decision Not thing any Allah against you I can avail And not different

لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا
 And when the ones who put trust put (their) trust and upon Him I put my trust upon Him with Allah

دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ
 them avail(ed) it not their father ordered them where from they entered

مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ
 And which he carried out Ya'qub's soul of (it was) a need but thing any Allah against

لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
 know. (do) not (of) the people most but We had taught him because (of) knowledge (was) a possessor

﴿٦٨﴾ وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ
 He said his brother to himself he took Yusuf upon they entered And when

إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾
 do they used (to) for what grieve so (do) not your brother [I] am Indeed, I

■ مَا نَبْغِيهِمْ

■ مَا نَبْغِيهِمْ

■ لَوْ رَحَّلَهُمْ

■ مَا نَبْغِي

■ مَا نَبْغِي

■ الْإِحْسَانُ بَعْدَ ذَلِكَ

■ لَمَجْرُ أَهْلِنَا

■ لَمَجْرُ أَهْلِنَا

■ مِنْ مَقَرٍّ

■ مَوْلَانَا

■ مَوْلَانَا

■ بِالْجِسْرِ

■ يُحَاطَ بِكُمْ

■ لَهْلَكُوا جَمِيعًا

■ وَكَيْلٌ

■ مَوْلَانَا

■ أَوْىٰ إِلَيْهِ أَخَاهُ

■ سَمِعَ إِلَيْهِ أَخَاهُ

■ فَلَا يَنْصَرِفُ

■ فَلَا يَنْصَرِفُ



وَمَا أَبرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ أَتُؤْتُونِي بِهِ ۖ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُفَصِّلُ الْفَضْلَ لِمَن نَّشَاءُ ۚ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُؤْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُم عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سَتَرُوْهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾ وَقَالَ لِفَتْيَانِهِ أَجْعَلُوا بِضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦٣﴾

bestows Mercy [that] unless of evil (is) a certain enjoiner the soul Indeed myself I absolve 'And not
I will select him Bring him to me the king And said Most Merciful Oft-Forgiving my Lord Indeed my Lord
He said (and) trusted firmly established with us (are) today 'Indeed, you he said he spoke to him Then when for myself
And thus knowing (will be) a guardian Indeed, I (of) the land (the) treasures over Appoint me
We bestow he willed. where ever therein to settle the land in [to] Yusuf We established
And surely (the) reward (of) the good-doers (the) reward We let And not We will (on) whom Our Mercy
(the) brothers And came God conscious and are believe for those who (is) better (of) the Hereafter
And when knew him not but they he recognized them upon him and they entered (of) Yusuf
Do not your father from of yours a brother Bring to me he said with their supplies he had furnished them
then (there will be) no you bring him to me not But if (of) the hosts? (the) best and that I am [the] measure [I] give full that I
(from) for him We will try to get permission They said you will come near me and not from me. for you measure
in their merchandise Put to his servants And he said surely will do indeed we
return so that they may people their to they go back when may recognize it
the measure to us O our father! they said their father to they returned So when
(will) surely (be) guardians for him And (that) we will get measure our brother with us so send

■ مَكَّنَ
دو مکانہ رکھنے
■ جَهَّزَهُمْ
تجهیز کیا
■ جَهَّزَهُمْ بِجَهَّازِهِمْ
آپ کا سامان
■ جَهَّزَهُمْ
تجهیز کیا
■ رَحَالِهِمْ
لوہے کی گھڑیاں

قَالُوا أَضْغَتْ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ^(٤٤)
 They said, Confused (are) we and not (of) the dreams in the interpretation learned
وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
 But said the one who was saved of the two and remembered a period, after [I] will inform you of its interpretation
فَارْسِلُونِ ^(٤٥) **يُوسُفُ أَيُّهَا الصَّادِقُ افْتِنَانِي سَبْعَ بَقَرَاتٍ**
 So send me forth O Yusuf the truthful one Explain to us about (the) seven cows
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُطُوبٌ خُضِرَ
 eating them fat lean ones and seven (ears of corn) green
وَأُخْرَى يَابِسَتٌ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ^(٤٦)
 and other dry that I may return to the people so that they may know He said
تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سَبَإِهِ إِلَّا
 You will sow (for) seven years and that as usual you reap except its ears in so leave it
قَلِيلًا مِمَّا نَأْكُلُونَ ^(٤٧) **ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٍ أَكُلْنَ**
 Then you (will) eat from which a little (which will) consume hard (years) seven that after from will come
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِلُونَ ^(٤٨) **ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ**
 what you advanced except for them a little of what you (will) store Then that after from will come
عَامٌ فِيهِ يَغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ^(٤٩) **وَقَالَ الْمَلِكُ أَتُؤْنِي**
 a year the people will be given abundant rain in it they will press and in it Bring him the king And said
بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ مَا بَالُ
 But when he came to him the messenger he said Return to your lord (is the) what and ask him
النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ^(٥٠)
 (of) the women who cut their hands my Lord Indeed of their plot He said (is) All-Knower
مَا خَطْبُكُمْ إِذْ رَوَدَّتْكُمْ يُوسُفُ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ
 What (was) your affair when you sought to seduce Yusuf from himself? They said Allah forbid!
مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكَذَّابُ حَصْحَصَ
 Not we know about him any evil Said (the) wife Now (is) manifest
الْحَقُّ أَنَا رَوَدُّهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ^(٥١)
 I the truth sought to seduce him from himself and indeed, he (is) surely of the truthful That
لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ^(٥٢)
 that I he may know [I] betray him not and that (does) Allah not guide (the) plan (of) the betrayers

■ أضغاث أحلام
 ■ تأويلها
 ■ وأبطالها
 ■ الذكور
 ■ الذم
 ■ بغد أمة
 ■ بغد مئة طويلة
 ■ دابا
 ■ قالين كعاديتكم
 ■ في الزراعة
 ■ لخصون
 ■ لخلق من
 ■ التزم للزراعة
 ■ نبات الثامن
 ■ يفترون
 ■ فخصبت
 ■ أرضهم
 ■ يغصرون
 ■ ما شأنه أن يغصرا
 ■ كارتبون
 ■ ما بال النسوة
 ■ ما حالهن
 ■ ما خطبكن
 ■ ما شأنكن
 ■ حاش لله
 ■ تزيها لله
 ■ حصص الحبل
 ■ ظهر والكشف
 ■ بعد خفاء

■ الْقِيمُ

المستقيم. أو الثالث

بالرعيين

■ عجاف

مهازيل حقة

■ تغفرون

تغفرون تأويلها

وَاتَّبَعْتُ مِلَّةَ آبَائِي ^(of) إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَتْ
was Not and Yaqub and Ishaq Ibrahim my forefathers (the) religion And I follow
لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
and upon upon us (of) Allah (the) Grace (is) from That thing any with Allah we associate that for us
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَصْبِحِي
O my two companions grateful (are) not (of) the men most but the mankind
السَّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ
the Irresistible? the One Allah or better separate Are lords (of) the prison!
﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ
you which you have named them names but besides Him you worship Not
وَأَبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
and your forefathers (has) sent down Allah (is) authority any for it (is) the command Not for Allah but
أَمْرًا لَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
most but the right (is) the religion That Him Alone but you worship that not He has commanded
النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَصْبِحِي السَّجْنِ أَمَّا أَحَدُكُمْ
one of you As for (of) the prison! my two companions know (do) not [the] men
فَيَسْقِي رَبِّهِ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ
the birds and will eat he will be crucified the other and as for wine (to) his master he will give drink
مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِي
to the one whom And he said you both inquire about which the matter Has been decreed his head from
ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا أَذْكُرَنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ
But made him forget your master to Mention me of both of them (would) that he he thought
الشَّيْطَانُ ذَكَرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ
years several the prison in he remained so his master (to) (the) mention the Shaitaan
﴿٤٢﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
eating them fat cows seven [I] have seen Indeed, I the king And said
سَبْعُ عِجَافٍ وَسَبْعُ سُبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
dry and other green ears (of corn) lean ones seven
يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾
interpret of visions you can if my vision about Explain to me chiefs O

تفسير القرآن

إهداء: معاني لغوية (مترجمة)

العلماء

العلماء - وما يلى

مد ١٠ حركات عربية

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فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَاوِءًا ۖ أَتَتْ
 she gave and a banquet for them she prepared and for them she sent of their scheming she heard So when
 كُلَّ وَاحِدَةٍ مِّنْهُنَّ سَيِّئًا وَقَالَتْ خْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ ۖ
 they greatly admired him they saw him Then when before them Come out and she said a knife of them one each
 وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ
 an angel but (is) this not a man (is) this not Allah Forbid they said their hands and cut
 كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رُودْنَهُ ۖ
 (from) I sought to seduce him And certainly about him you blamed me (is) the one That She said noble
 عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آَمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونَا
 certainly will be and surely, he will be imprisoned I order him what he does not and if but he saved himself, [himself]
 مِّنَ الصَّاغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
 they invite me than what to me (is) dearer the prison My Lord He said. disgraced those who are of
 إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ
 the ignorant of [I] be towards them I might incline their plot from me You turn away And unless to it.
 ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ ۖ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ
 (is) He Indeed, their plot from him and turned away his Lord, to him responded So
 الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأَهُمْ مِّنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيَسْجُنُنَّهُ
 surely they should imprison him the signs they had seen [what] after from to them appeared All-Knower
 حَتَّىٰ جِئَ ۖ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا
 one of them Said two young men (in) the prison with him And entered a time, until
 إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ
 over [I am] carrying myself [I] see Indeed the other said And wine pressing [I] see myself 'Indeed, I
 رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرْجُو مِنْ
 of [we] see you indeed we of its interpretation Inform us from it the birds (were) eating bread, my head
 الْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ ۖ إِلَّا نَبَأُكُمَا
 I will inform both of you but you are provided with food (will) come to both of you Not He said the good-doers
 بِتَأْوِيلِهِ ۖ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
 [I] abandon Indeed my Lord, has taught me of what That [it] comes to both of you [that] before interpretation of its
 مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

مَكْرًا
 وَمَا تَدْرِي
 عَلَيْهَا
 أَكْبَرْنَهُ
 فَمِنْ بَرُوَّةٍ
 حَمَلَهُ الْفَتَى
 لَقَطْنَ يَدَيْهِ
 حَذَقْنَهَا
 حَاشَ لِلَّهِ
 تَرَبَّيَا لَهُ
 لَا تَعْصَمُ
 ائْتَمَعَ شَبَابًا
 شَدِيدًا
 أَصْبُ إِلَيْهِ
 أَكُن لِّلْ جَاهِلِينَ
 خَمْرًا
 مَا تَزُولُ
 لِّلْ خَمْرِ

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ
 the doors And she closed his self from her house in he (was) she who And sought to seduce him
 وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
 (who has) Indeed, he in Allah I seek refuge He said you Come on and she said
 my stay made good (is) my lord he
 إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا
 the wrongdoers. will not succeed Indeed he
 لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
 the evil from him that We might avert Thus (of) his Lord. the proof he saw that if not
 وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَاسْتَبَقَا
 and the immorality Indeed, he the sincere. Our slaves (was) of
 the door at her husband they both and the back from his shirt she tore and (to) the door
 الْقَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيَّاسُ يَنْسِفُهَا لَهَا الْبَابَ
 the door at her husband they both and the back from his shirt she tore and (to) the door
 قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ
 a punishment or he be imprisoned that except evil for your wife intended (of one) who (is) the recompense What She said
 أَلِيمٌ ﴿٢٥﴾ قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ
 of a witness testified And myself about to seduce me She He said painful?
 أَهْلِهَا إِنْ كَانَتْ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
 (is) of and he then she has spoken the truth the front from (is) torn his shirt (is) If her family
 الْكَذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَتْ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ
 and he then she has lied (the) back from (is) torn his shirt (is) But if the liars
 مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
 Indeed, it he said (the) back from torn his shirt he saw So when the truthful (is) of
 مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ
 from turn away Yusuf (is) great your plot Indeed your plot (is) of
 هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ
 the sinful." of are Indeed, you for your sin ask forgiveness And this
 ﴿٢٩﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَوِّدُ فَتَاهَا
 her slave boy (is) seeking Aziz "The wife of the city in women And said
 to seduce
 عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾
 clear." an error in [we] surely see her Indeed, we (with) he has impassioned indeed himself; about
 love her

وَأَوْدَتْهُ

لَمَحَلَّتْ لَهَا

إِذَا

هَيْتَ لَكَ

أَسْرَعَ وَأَقْبَلَ

مَعَاذَ اللَّهِ

أَعُوذُ بِاللَّهِ مَعَاذًا

الْمُخْلِصِينَ

الْمُخْلِصِينَ

فَلَمَّا قَبِضَ

فَلَمَّا قَبِضَ

أَلَمًا

وَجَدَ

شَغَفَهَا حُبًّا

عَرَفَ حَقَّ شَوْنِهَا

فَتَاهَا



فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَّبَتِ الْجُبِّ وَأَوْحَيْنَا
 إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَاءُوا
 أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ
 وَتَرَكَنا يَوْسُفَ عِنْدَ مَتْعِنَا فَاكَلَهُ الذِّئْبُ وَمَا أَنْتَ
 بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءُوا عَلَى قَمِيصِهِ
 بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
 وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا
 وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلْمٌ وَأَسْرُوهُ بَضْعَةً
 وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ
 دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ
 الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَانِي زَكَاةً أَنْ أَكْرَمِي مَثْوَاهُ عَسَىٰ
 أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
 الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ
 أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ
 أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

■ أَجْمَعُوا

■ غَرَّمُوا وَصَفُّوا

■ نَسَبُوا

■ تَسَابَعُوا فِي الرَّمْسِ

■ بِالْثَمَانِ

■ سَوَّلَتْ

■ رَأَيْتَ أَوْ سَهَّلْتَ

■ وَارِدَهُمْ

■ مِنْ بَقَعَتِهِمْ

■ لِيَسْتَفْهِمَ

■ فَأَدْلَى دَلْوَهُ

■ أَرْسَلَهَا فِي الْخَبِّ

■ يَرْسَلُهَا

■ أَسْرُوهُ

■ أَسْفُوهُ عَنْ بَيْعِهِ

■ الرُّفْقَةُ

■ بَضْعَةً

■ مَتَاعًا لِلتَّجَارَةِ

■ حُرُوفَةً

■ بِأَقْوَى

■ بَخْسٍ

■ مَقْصُودٍ لِقَاعَانَا

■ طَاهِرًا

■ أَكْرَمِي مَثْوَاهُ

■ اجْعَلِي مَجْلَ إِقَامَتِهِ

■ كَرِيمًا

■ غَالِبٌ عَلَى أَمْرِهِ

■ لَا يَهْزُهُ شَيْءٌ

■ وَلَا يَنْقُصُهُ عَمَلٌ

■ أَحَدٌ

■ الْخُذَّةُ

■ مُتَّفَقٌ عَلَيْهِ

■ وَفَوْقَ

قَالَ يَبْنِي لَا تَقْصُصْ رَأْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۚ
 إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْنِبُكَ
 رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ
 وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ
 آيَاتٍ لِلِّسَاءِ يَلْبِنَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا
 أَيْبِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴿٨﴾ اقْتُلُوا
 يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُهُ أَبِيكُمْ وَتَكُونُوا مِنْ
 بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ
 وَالْقُوَّةَ فِي غَيْبَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ
 فَاعِلِينَ ﴿١٠﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ
 لَنَصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ
 لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ
 أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَيْنَ
 أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ ﴿١٤﴾

■ يخسبك
 ■ يعطيك لأخوتك
 ■ تأويل الأحاديث
 ■ تعبر الرؤيا
 ■ غصبة
 ■ جماعة نخعة



■ حلال
 ■ خطأ في صرف
 ■ عيبه إليه
 ■ اطرحوه أرضاً
 ■ القوة في أرض
 ■ يمدد
 ■ يخل لكم
 ■ يخلص لكم
 ■ غيابة الحب
 ■ ما أظلم من
 ■ فقر البشر



■ السارة
 ■ السامر
 ■ يوقع
 ■ يتوشع في الملاحة
 ■ بلغت
 ■ يسائل بالسهم

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ
 (had) (could) have made your Lord willed And if
 to differ they will cease but not one community the mankind
 إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
 of (the) Word will be fulfilled And He created them and for that your Lord has bestowed (on) whom Except
 لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾ وَكَلَّا نَقْصُ
 We relate And each all together and the men the Jinn with Hell Surely I will fill
 عَلَيْكَ مِن أَنْبَاءِ الرُّسُلِ مَا نُنثِثُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ
 this in has come to you And your heart with it We may make firm (for) that the Messengers (the) news of to you
 الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ
 believe (do) not to those who And say for the believers a reminder and an admonition and the truth
 أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ
 (are) ones who wait indeed, we And wait (are also) working indeed, we your position (according) to Work
 وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ
 all (of) it the matter will be returned and to Him and the earth (of) the heavens (is the) unseen And for Allah
 فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٢﴾
 you do of what unaware is your Lord not And upon Him and put your trust so worship Him

مَكَانَتِكُمْ
 غَايَةُ مَكَانَتِكُمْ مِنْ
 أَمْرِكُمْ

Surah Yusuf (Mk)

سُورَةُ يُوسُفٰ

12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الرَّبِّ قُلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا
 in Arabic a Quran We have sent it down Indeed, We [the] clear (of) the Book (are the) Verses These Alif Laam Ra
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
 of the narrations the best to you relate We understand so that you may
 بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ
 before it from you were although the Quran (of) this to you We have revealed in what
 لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
 I saw Indeed, O my father! to his father Yusuf said When the unaware surely among
 أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
 prostrating to me I saw them the moon and the sun and star(s) eleven

نَقُصُّ عَلَيْكَ
 نَحْنُ نَقُصُّ عَلَيْكَ
 نَحْنُ نَقُصُّ عَلَيْكَ

القرآن الكريم

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للملك عبد الله بن عبد العزيز آل سعود
إلى صاحب بيت الله الحرام

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QURAN

Word-by-Word Study Guide
(Arabic-English)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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